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WEEKLY REVIEW.

—We have much pleasure in mentioning that the Lord's presence was remarkably manifest at the All-day Meeting held yesterday at Falkland Road Hall.

—The annual distribution of prizes to the pupils of the Bombay Diocesan High School took place on the 18th instant, the Hon. Mr. West in the chair, and the Hon. Mrs. Deane presenting the prizes. The Report of the Government Inspector expressed his satisfaction with the quality of the teaching and the intelligence of the pupils; and Archdeacon Leigh Lye reported favourably of their religious knowledge. The Chairman expressed his belief:

"That for a union of sound doctrine with freedom of thought as he had just read in the preface to the new edition of Keble's 'Christian Year,' men could go nowhere else with such advantage than to the teaching of the Church of England, and that was true not only as far as members of that Church were concerned, but Dissenters also, and indeed every member of the British community who called himself a Christian and felt an interest in the moral welfare and progress of the nation of which he formed a part."

This kind of testimony is sometimes impaired by the fact that the witness has very little personal acquaintance with any other than Church of England institutions.

—The annual exhibition of the Scottish Education Society's Schools was held on the same day, Mr. John Connon in the chair. Out of six candidates from the Byculla school, three passed the recent matriculation examination. The average attendance at the two schools is 166. The Chairman said:

"The real examination of the school was conducted by officers of Government in the Educational Department, and it was gratifying to find that the results showed that the education given in the Scottish Schools was of the highest class and recognized accordingly by the highest rewards the Government could bestow. In the conduct of the schools at Byculla and in the Fort the Committee only wanted to do a good work, and they carried that out in no spirit of rivalry with reference to other institutions. They were glad to see any good work done by Christians of any denomination, and wished them all God-speed in any good and honest work in which they were engaged."

—The annual distribution of prizes to the pupils in the Bombay Scottish Orphanage at Mahim took place last Saturday, Mr. Conder in the chair. The Report testifies to the able manner in which Mr. McAfee has discharged the duties of Superintendent. The grant from Government was larger last year than ever before. Children on the roll 99. We have already mentioned the return from Europe of Mr. and Mrs. Duthie, in whose charge the Institution now is.

—Mr. Holman Hunt's picture "The Shadow of Death," upon which he has been engaged for years, is now completed, and a long account of it appears in the *Athenæum*. It is a picture of Jesus of Nazareth, as a carpenter, in the house of Joseph. The sun is setting, and Jesus, ceasing from his labour with the saw, rises and throws out his arms in prayer. Mary his mother is examining the carefully preserved box in which the presents of the Magi have been preserved, among them a crown; but her attention is suddenly fixed by the shadow which the form of Jesus casts upon the wall, which is remarkably like the appearance of a crucified person. The work is spoken of as a masterpiece.

—According to the census there are in Bombay 399,716 males to 244,689 females. As we have already said, we attach not very much value to the Census returns. The natives have an invincible prejudice to the giving of such information as the Census-takers demand, believing that the unseen powers will punish them by taking away some member of their family if they report the full number. We believe that the population of Bombay is considerably greater than the last Census has represented it. We have no doubt there is a considerable disparity of the sexes here, as multitudes of peons, coolies, and others earning small wages, leave their families in the country, where living is cheaper. It is not surprising that Mussulmans should be unwilling to give correct information regarding their families; and it appears that the Census reports only 29,376 wives to 57,582 husbands.

—The candidates for matriculation passed this year from Mission Schools were as follows: Free Gen. Assembly's, 4; Robert Money, 5; Hydrabad, 2; Surat Irish, 5; Ahmedabad, 1; Sharanpoor, 3; Belgaum, 1; altogether, 21. The St. Mary's Institution, Bombay, passed 23. The total number is 355, against 578 last year, which is a great falling off.

—The *Sunday Magazine* for last month has some remarks about 'the increasing number of persons who are consecrating themselves, in the spirit of Christ, to the service of man and the glory of God.'

"It is beautiful and delightful to find Christian men and women full of the desire to separate themselves from everything that hinders their usefulness, and to be filled with the spirit of Christ. Personal Consecration is now a somewhat frequent topic at Church Congresses, Wesleyan Conferences, Scotch Assemblies, and Christian gatherings of a less formal kind. And among the views bearing on the subject that are happily obtaining predominance, one of vital importance is that as Christ is made of God unto us wisdom and righteousness and sanctification and redemption, it is by believing on Christ as our holiness that the spirit of Christ will be obtained. It is observed that in the earlier stages of the Christian life, men believe on Christ as their righteousness, and that it is often something like a second conversion when they receive him as their holiness too."

The *Sunday Magazine* deprecates the mixing up, with this interesting subject, of disturbing speculations on Christian perfection. Still, we must not limit the grace of Christ. What makes the phantom of Christian perfection so alarming to some, is that they have such a wrong conception of it, supposing it to consist in an improvement of our own nature. But it is just an habitual renunciation of our own nature as utterly bad, and receiving Christ for all our needs, moment by moment. Christ is our perfection; and it is because of our invincible badness that we give up our own wisdom, righteousness, and holiness and live by the faith of the Son of God. The union of the branch to the vine is not a putative union but a real one; the branch partakes of the root and fatness of the vine, and the vine is glorified in the branches. It is truly a delightful thing that Christians are laying hold of the great truth expressed in the words 'I am glorified in them.'

—We hear that there were 19 seekers of salvation in Calcutta last week between Sunday and Thursday, in connection with the Rev. Mr. Taylor's work. Bishop Harris and the ministers accompanying him were present at some of the meetings, and their discourses were much blest to those that heard them. The Rev. Mr. Taylor has been joined by Mr. C. W. Christian of Bombay, who was converted under Mr. T.'s ministry in Bombay two years ago, and recently, under the sense of a divine call, gave up his secular employment with very good prospects, to devote himself entirely to the Lord's work. He is to be followed in this by another young man of earnest spirit and suitable gifts, who found the Lord under Mr. T.'s ministry, and who will probably join the Rev. Mr. Norton, to labour in Behar and Central India. Others of a kindred spirit, but not feeling that they are called of God to give up their secular employment, are seeking to serve the Master and win souls to him not only in Bombay, but in different parts of India where the providence of God has led them. Thus the work has been very wondrously ramifying. There have been many disappointments; those who are represented by the way side, the stony ground and the thorny ground seed, have been manifested in their true character; still further sifting may be necessary; but it is matter of very much encouragement that an excellent body of workers is being thrust forward into the field by the Master. Thus the work has not been crippled by the lack of reinforcements from America; should these come they will be heartily welcome; but meanwhile the lines are being extended, and the number of efficient workers is steadily increasing.

—The annual meeting of the Gospel Propagation Society was held at the Town Hall on Tuesday, the Bishop of Bombay presiding. One of the speakers said he was surprised at the very small representation of the Christian public he saw in the room. We believe that it is only a small portion of the Christian public that approves the policy of the Propagation Society. The speakers dwelt specially upon the fact that permanent missions had been established in Kola-

pore and in Ahmednuggur, just the places where new missionary agency seemed least called for. Bishop Douglas cited Dr. Arnold's remark, that—

"To expect to draw men out of such associations as surrounded, say, the Hindoos, without giving them another home for their feelings and affections was to expect an impossibility."

That is, we must have a church in which to receive them. We might differ from the Bishop as to the true conception of a Christian Church. A body of believers united to Christ by faith and to one another in genuine love, is a church, in our opinion. The Spirit of God who inspires the faith and love will fit something to act as pastors and teachers of the rest, without their ceasing thereby to be the brethren of the rest. But our high-church friends understand by the word church something very different from this: hierarchy, apostolical succession, imposing ceremonies, &c., &c. After all, what does Christ say? Sell all that thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me. Christ himself is the pearl of great price; but he that finds him ordinarily finds a hundred-fold compensation for all his sacrifices, not in imposing ceremonies, not in ritualism, not in the hands of a bishop, but in the sincere love of Christ's followers.

—We learn from the Report of the Gospel Propagation Society in Western India, that the Poona Mission has been placed in charge of the Rev. W. S. Barker and Rev. A. Gadney. The Rev. Mr. Hovell is stationed at Kolapore. The Rev. Mr. Gilder has baptized three adults in Bombay, one of them a Kayust Brahmin, and the Rev. Mr. Diago has baptized five adults; the Rev. Mr. Taylor reports 15 adult baptisms at Kolapore; the Rev. Mr. Williams has baptized more than 100 adults and children in the Ahmednuggur field.

—We return our thanks for a copy of the "Oriental Press Almanack" for 1874 on a single sheet, presenting at a glance a great variety of information.

—A Correspondent of the Calcutta *Daily News* says:

"Having had occasion to visit Neemtollah this morning, my attention was drawn to a native, who was lying partly in the water, while a number of 'mild Hindoos' were stuffing a delightful mixture of Hooghly mud and water into the poor fellow's mouth, he all the time moaning in a pitiful manner; this continued for a few minutes, when they placed the body on a stretcher, covered it over with a cloth, and marched off with it to the Burning Ghaut! I have mentioned the above circumstance to a gentleman whose duties compel his frequent attendance at Neemtollah, and he informs me, that scenes such as the above-mentioned are of daily occurrence."

The 'mild Hindoos' were just performing the last kind offices to their sick friend. Having made up their own minds that he was not likely to live long, in any case, they determined to procure for him the best possible passport to the next world by getting mother Gunga to stifle the breath that remained in him. The suspense is sometimes very trying, when the sick friend lingers long, and hour after hour passes away without his dying. How simple a solution of the difficulties of the hour, is afforded by the sacred rite mentioned above. The Hindoos of Bengal are not the only people in India who believe that it is salutary for the dying person to be helped out of the world religiously. We have a people in Bombay, distinguished for their enterprize and enlightenment, who participate this idea. The correspondent that writes as above, asks 'whether bodies conveyed to the burning Ghaut have to be accompanied by a certificate as to cause of death?'

—On Sunday last a great excitement was caused in the Chinchwud Camp of Exercise by the arrival of the Maharajah Holkar of Indore, with 2,000 followers, elephants, &c. He was received by a guard of honour of the 1st Grenadiers, N.I., with band and colours, and a salute of 19 guns. How quietly he ignores the fact that Sunday is regarded by most Englishmen as a divinely appointed day of rest. Yet these native princes require the attendance of English officers at their idolatrous festivals. Is it supposed that we propitiate the native princes by this sort of concession? We believe, on the contrary, that they would respect the English a great deal more, if the latter gave them some tokens that they were not without a religious sentiment.

—We agree with the *Bombay Gazette* in the sentiment expressed below:

"What has chiefly injured the cause of the native princes in public estimation is the steady accumulation of evidence to prove that these men cannot be relied upon to rule their subjects with justice and intelligence. Anglo-Indians of the present day have attained to a tolerably clear conception of their duty to the people of this country; and they feel the force of the argument which educated natives themselves are fond of urging, that the English Government is bound to protect the helpless inhabitants of Native States against the oppression of their princes. Our position is this: we have disarmed the people throughout India and thus deprived them of the sacred privilege of rising in rebellion against and dethroning tyrants. Any (so-called) independent native prince has the right to reckon on the support of British troops to secure him in possession of his throne; and it would be intolerable if these troops could be called on to save him from the righteous consequences of his own misdeeds, and if the people on their side could not also look to the British power to guard them from being robbed and murdered by their own sovereign. As a correspondent remarked the other day, the present constitution of the Indian Empire forbids us to recognize any of the native princes as really independent, whatever they may be in name. There is only one Sovereign Power in India—the English Government, which maintains what Mr. Grant Duff always speaks of as the *Pax Britannica*. Well, it would obviously be a grossly immoral abuse of authority for this all-powerful Government to lend its aid to maintaining on their thrones, without conditions, feudatory princes who, if that aid were withdrawn, would at once have to flee for their lives. The English Government rules in this country as the protector of the poor, as well as of princes; and, therefore, its right of interference in the administration of every Native State is beyond question."

We have all along entertained and repeatedly expressed the view here taken of the responsibility of the English Government to protect the people of India whether in Native States or in those more directly under English rule. The native princes are enabled to continue in power by the aid and countenance which the Government of India gives them, and if they exercise that power oppressively, the dominant power becomes responsible for this abuse. If the native princes are asked not to cut off the hands and pluck out the eyes of their subjects, and to forego the pleasure of seeing them dragged to death by elephants, they imagine themselves aggrieved, and excused from all gratitude on account of the protection extended to them, and become dangerous elements in the empire. We believe that too much concession altogether has been paid to the whims and caprices of many of the Native Chiefs, to the very serious prejudice of those subjected to their rule. The revelations that are being made through the labours of the Baroda Commission will probably help to enlighten many with regard to this matter.

We had a letter from Mr. Tinling lately. Many of our readers remember this honoured evangelist and his visit to India seven years ago. He says:

"What wonderful times God has given you in Bombay during the last years. The refreshment in the barren land of heathenism must have been very great. I cannot help a feeling of sadness in thinking how comparatively unblessed my own work was in India as far as one could see. I had, however, one piece of encouragement about a week ago in hearing of the manager of a hotel in Allahabad having been converted by my ministry there seven years ago and having afterwards desired to become a missionary, but being hindered by an impediment in his speech which made it impossible for him to learn another language, till at some special time of blessing he and his friends spent an evening in prayer for the removal of this hindrance, which resulted in his being cured then and there. He is now I believe labouring among the Santhals."

There is little doubt that the faithful ministry of Mr. Tinling was blessed to many in this country, especially Europeans. We should like to see some of the other earnest and successful workers who have been used of the Lord in evangelistic work at home, include India in their itinerancies. But after all the work of evangelization must go hand in hand with the pastorate; and unless the resident ministers have much of the spirit of Christ, the gathering in of converts under special evangelistic agency will result in little advantage to the cause of the Master.

Mr. Tinling has sent us one of his tracts entitled "Were You Rejected?" It is brief, but very significant, and may be helpful to some, and we have much pleasure in placing it among our selections.

In the *Christian* of November 20th there are some stirring words to the churches which we here reproduce, hoping that the earnest words of exhortation may come home to the hearts of some of our readers:

"The Lord has visited his people." He is blessing hundreds of sinners with a salvation lasting as eternity. We in the north of England look on and say, "What hath God wrought!"

It is a time for testing the loyalty of God's people everywhere. There is good reason to hope and expect that this great work will extend on every hand, and nothing but the apathy of God's people can defeat the expectation. May they everywhere hasten to their posts, and seek at once to put away every hindrance, and earnestly prepare the way for the blessing to flow to them!

There is a sudden and marvellous manifestation of the willingness of God to save, that should rebuke our past unfaithfulness.

Dear fellow-believers, the Lord is speaking loudly to us. What may we not see if we will but merge all differences, give a hearty helping hand, and be up and doing? The Lord of the harvest needs you. Be true to your Saviour at any cost. The greater the difficulty in being faithful now, the more you will serve Him by overcoming it. The hour needs you; Jesus needs you; you can love Him now to a purpose. Vain regrets at past inaction will do nothing to advance the Master's kingdom. It is not for this man or that you are appealed to; it is Christ's cause.

Will you be faithful? We are every one of us responsible for the continuance of this work.

For Christ's sake (if you love Him) serve Him now, amidst the darkness, amidst the sin, amongst the scoffers. He will soon honour you in a way that will recompense you a hundredfold for the shame you may suffer. These are not the times to be idle.

The darkness thickens fast, and few lights shine for God. Men are growing in wickedness; they smite one another with a more determined love of

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sin. They are renouncing the authority of God with a boldness that is awful for the believer to listen to. They grow more and more defiant, and they hate to hear God's claims.

The leaven of the last days seems fast spreading, and preparing everything for the great tribulation. How short a time may usher in the day now!

He that converteth a sinner from the error of his ways, shall save a soul from death, and cover a multitude of sins. If you win a sinner you have loosed a tongue that shall for ever speak forth God's endless praise.

May none of us be unwilling to know what we ought to do. The Lord is proving us all. We have been wishing long for the advance of God's kingdom; let us prove that our wish was real.

In the same number of the *Christian* are many interesting notices of the work of God in England. We make a few brief extracts. The first relates to a work in Stockton:

One hour of the all-day meeting was occupied very delightfully by "Promises," Mr. Moody opening that part of the service by pointing to the impossibility that one of God's words should fail, and enforcing it by telling illustrations, and then asking any one in the congregation to rise and repeat some promise which in his history had been peculiarly precious and seasonable. The effect was overwhelming, as one believer after another, some with a trembling hand, opened the Divine jewel casket, and held up to view its radiant treasures; we had not known before how exceeding great and precious they were.

In the evening a meeting was advertised to take place in the Borough Hall at seven o'clock, but half an hour before that time the place was so overcrowded that the Brunswick Wesleyan Chapel was used instead, and about 1,500 people soon filled every available space in the building. It is impossible to describe the power of the services; we might as well attempt to describe light and colour to the blind. Mr. Moody's whole manner gives the impression of a sensible, practical man, swayed by a mighty purpose to win souls. The very pith of his preaching is, as he himself says, an endeavour to make Bible truth real; and when he once gains an entrance for the Divine Word into the hearts of his hearers, he has no doubt of its power to save.

On Friday evening that power was gloriously proved; many were pricked to the heart, and not fewer than thirty persons in the after-meeting retired to the vestries for conversation with the ministers, and declared their purpose to take the Lord Jesus as their Saviour and Friend. This was only the beginning of a work such as has never before been witnessed in Stockton.

This work has been very great; and in examining, for our own future guidance and the guidance of others, into the apparent causes of success, we are struck with the following: First, *the preparation of united, believing prayer*. Mr. Moody said, that on coming into the first meeting, he and Mr. Sankey felt that they were amongst a praying people; and to this and the next cause, viz., *the united action of the ministers of the town*, he mainly attributed the fact, that in no place which they had visited had they witnessed such evident results in so short a time. It was very delightful to see, at each of the services, eight or ten of these devoted pastors, most of them in the vigour of young manhood, strong-souled, intelligent men, representing various shades of denominational belief, but merging all differences in mutual affection, and the common desire to aid in the glorious work; and many hearts were constrained by the sight to give thanks for such a ministry in Stockton.

Newcastle:

Yesterday, the 14th, and to-day, Brother Moody's Noon Prayer-meetings have been something extraordinary. In Newcastle yesterday the Music Hall was crammed with 1,500 or 1,600 people at noon. I counted about 54 requests for prayer and thanksgiving. It is a glorious time. To-day, the 15th, the meeting was obliged to be held in the Brunswick-place Chapel belonging to the Wesleyans, no other place being large enough; 2,500 people were wedged in and very many went away. A large platform was erected, and a very powerful and blessed meeting was held from eleven a.m. to half-past one p.m. There has never been such a meeting in Newcastle.

Nottingham:

Last Sunday night, I should think nearly thirty professed to find peace. We were singing and speaking and dealing with the anxious for nearly four hours, and this is one of the many meetings we have had. I would not number Israel, but I would say that during the last month not one meeting has passed but souls have been saved—sometimes eight, sometimes twenty, and even more, have professed to find Jesus. We sang through the streets each night, and very often hundreds followed us, and the courts and alleys rang again with

"Safe in the arms of Jesus,
Safe on His gentle breast."

We have had precious meetings with believers. Many who in the past have been wavering and doubting are now realizing what they are and what rest in Jesus means.

Hereford:

In one of the churches on Friday, all who were then present who had found the Lord during the week were asked to stand up, and a noble band of saved ones, to about the number of fifty, stood up as monuments of divine grace. The churches and prayer-meetings were crowded, such is the feeling amongst the people. One dear brother, with tears streaming down his cheeks, was saying how God had honoured his household. Only four or five knew Jesus before the Mission, and on Sunday last twenty-three sat down to the dinner-table, precious, saved souls. Another brother in prayer thanked God for six in his household who were rejoicing in their Saviour, and more were very anxious.

Henry Varley says:

It has been his joy to speak with fully fifty friends who during the past fortnight have been brought to Jesus; "and yet," he adds, "how little is this!"

The Bombay Guardian.

SATURDAY, DECEMBER 27, 1873.

CASTE.

We have read with great pleasure the following faithful testimony concerning Caste. It contrasts nobly with remarks on the subject that have sometimes met our eye in English papers of this country.

"The question is not about going to England, but about an unmanly submission to the vilest and most absurd prejudices of the caste system and Hinduism, which nothing can check and uproot but a spirit of noble independence, rigid moral firmness, and genuine patriotism. The prohibition to go to England is the least of our complaints against the tyranny of caste. Does a Brahmin wish to marry his daughter at a mature and properly marriageable age? There comes the tyrant caste, and says "You shall not keep your daughter unmarried beyond the age of 8 or 10, unless you choose to incur the penalty of excommunication." Does a man wish to countenance either by deed or by word the marriage of little girls plunged into life-long misery and degrading widowhood? Caste says "No, you will be excommunicated." Does a Brahmin wish to dine with a man of another caste? However thick friends they may be of one another, caste says "No, you must not do that or you will be excommunicated." Does a man wish to dispense with any of the unmeaning idolatrous ceremonies with which Native society is hampered? Caste says "No, or you will be excommunicated." Does a man wish to dispense with silk cloth and wear ordinary clothes at the time of meals? Caste says "No, or you will be excommunicated." If a Brahmin feels thirsty and has no other water but such as is brought by a Sudra near him, he cannot drink it; for caste forbids it at the pain of excommunication. Why, the tyranny of caste extends from the most trifling to the most important affairs of Hindu life. It cripples the independent action of individuals, sows the seed of bitter discord between the different sections of society, encourages the most abominable practices, and dries up all the springs of that social, moral, and intellectual freedom, which alone can secure greatness whether to individuals or to nations. The caste does never seem to have done any great good. On the contrary it has done the greatest harm to the progress of society. It has pampered the pride and insolence of the Brahmins, (who in these days are not ashamed to confess their own inferiority to the lower castes in point of innocence, truthfulness, and honesty) by teaching them to look upon themselves, notwithstanding all their weaknesses, as the favourites of gods, nay the very gods on earth, who are to keep the lower orders in a state of utter degradation and illiterate servitude. Such is our caste system; so unjustifiable in principle, so unfair in organization, and so baneful in its consequences to the highest interests of the country. Any encouragement direct or indirect shown to the caste system, is an encouragement to all these evils. For one such triumph of the caste over a prominent individual like Mr. Gopalrao Hari Deshmukh, leads to another; and that to a third, and so on. Oh God, have mercy on our fallen countrymen. Give them true knowledge of Thy fatherhood and their brotherhood; that our countless millions may be bound by one social tie, and joining hand with hand, and heart with heart, move onward in the path of freedom and righteousness, knowledge and glory, and national regeneration."

The first step to the rectification of an abuse is the recognition of its true character. The description given of the working of Caste in the above extract is correct, though it is far from exhausting the subject. To make it complete we should also be told how many violations of God's moral law a Brahmin may be guilty of without exposing himself to excommunication. Then after that the facilities for combining afforded by the Caste system, should be considered; and for illustration we might turn to some of our departments where many clerks are employed, and where Caste influence is secretly but actively at work to keep out parties not approved because not of the right Caste. We for ourselves have frequently occasion to observe what a remarkable power for organizing resistance to anything unpalatable is possessed by the people of this country. Over and over again we have seen a company of respectable and well-to-do natives, driven away from the neighbourhood of a Christian preacher to whom they were listening with evident interest, by a sharp rebuke which some other Native, perhaps a perfect stranger to them, chose to address to them. They would straightway forget all their manhood and slink away in the most slavish manner. In fact Caste has taken the manhood out of the people of this country, and it is high time that they should understand the matter and strike a blow for freedom. The Christian preacher simply asks that they should prove all things; reject Christianity if they will, but first know what it is; cling to their ancestral religion if they will, but examine first into the foundations on which it rests. The writer of the article in the *Indu Prakash*, turns, at the close, to Him from whom cometh down every good and every perfect gift, and who hath made of one blood all nations of men to dwell upon all the face of the earth together, and hath commanded us to love our neighbour as ourself; and asks God to give his countrymen true knowledge of His fatherhood and of their brotherhood. The moment the people of this country are willng to give up their own ideas, and receive and follow the instructions of God, God will give them the light they need. It is not far from any one of us; but neither European, familiar all his life with the Gospel of God, nor Hindoo, can come into that light until a willingness to be guided simply by the divine will, whatever it may cost, has got possession of their hearts. The writer of this article shows that he is aware of what it is that keeps his countrymen in the fetters of Caste, namely the want of the right knowledge of God.

THE SUNLESS NATION.—XVIII.

(An Allegory.)

We came one evening about sunset to a group of woodcutters returning from their work, and asked them to tarry a moment that we might tell them the gladsome but not always welcome story of the loving-kindness of the Lord of Light. Their minds were full of some adventure that they had just witnessed. They told us that one of their number, penetrating more deeply into the forest than the others, had discovered a band of robbers with some captives, among whom were an old gentleman and a young lady, apparently his daughter. Before the woodcutter could retreat he was espied by some of the band, who rushed upon him and dragged him into the midst of the rest. They questioned him, found out his name and where he lived, and who his relatives were. The leader of the band then wrote a letter, sealed it, and gave it to him, telling him to deliver it to a certain person in a neighbouring town. The letter contained a demand for a large sum as ransom for the old gentleman and his daughter, and was addressed to the brother of the old gentleman. He was warned to send the money by the hand of a servant, who would be guided to the place by the woodcutter, within 48 hours. Sentries would be stationed by the band, so that if any force were brought the captives might immediately be removed to a secret haunt where they would be starved to death. If the woodcutter failed to execute his mission or played false in any way, his father's house would be burned down and care be taken that the family should perish in the flames. This man had rejoined his companions, and after telling them in a few words what had happened had hurried on to deliver the letter. Light-seeker spoke to the woodcutters of a greater ransom that had been paid. He said:

The friends of these captives will be greatly distressed when they hear into what hands their loved ones have fallen, and will find no pleasure in any of their own comforts or luxuries so long as this cruel and dangerous captivity lasts. These brigands have often taken the lives of their captives, and at any moment the aged prisoner or the daughter may be put to death. This reflection will be harrowing to their friends, and beyond all doubt they will make any sacrifice in order to meet the demand that is made upon them and purchase the release of the loved ones. But there is a more cruel captivity than this. Men are bound in the fetters of sin, which they choose to regard as silken fetters, but which they find, as soon as they attempt to break them, to be adamantine. Thus an animal made fast to some object by a long rope browses at liberty so long as it remains within a certain circle, not dreaming that it is a prisoner; but, as soon as it attempts to pass the circle, finds itself restrained and thwarted and its utmost efforts to regain a sense of liberty are now in vain. It was so with me so long as I did not seriously seek to know what the Creator's plan was regarding me, what he intended me to do with the various powers bestowed upon me. But when the Commandment came, when I came to know the will of the Master, I awoke to the perception of my great danger; sin revived, I found it no longer slumbering, but full of life, defeating me at every point in my endeavour to come into harmony with the Commandment. I needed help such as no mortal could give me, such as the Maker of all alone could give me, but all my past sins created between Him and me a wall reaching unto heaven. The broken laws demanded their penalty, even my everlasting banishment from light and blessedness and hope that I might reap in eternity as I had sown in time. What could save me when every perfection of God demanded my condemnation? But the Prince of Light appeared in my behalf, taking upon him my nature, satisfying the law which I had broken, yielding to it an obedience more glorious a million-fold than that which I had withheld, and offering himself to death for me. Upon him were laid the iniquities of us all. In him was all the fulness of divine glory, so that his voluntary humiliation possessed a moral worth beyond the best works that a world of mere men could have wrought. His blood was the ransom offered for my deliverance, and the moment I consented it became available, and I was free. The ransom asked by these brigands cannot be paid without a terrible impeachment of justice and a great reproach to the authorities whose business it is to watch over the peace of the land. It is a premium to lawlessness. And this is what the forgiveness of man's sin would be, were it obtainable through any less price than the precious blood of an atoning Saviour.

Some of the men seemed much impressed by what was said to them. One of them remained with us, but the rest of them moved away to their homes.

One-eyed.—I have it upon my heart to seek out those bandits and tell them what a great mistake they make in thus clutching at the miserable prizes of this world that will stand them in no stead when they are summoned into the presence of the Master.

The rest of us heartily assented, and we struck at once into the wood. The woodcutter at first turned pale, and we told him to act freely, not to come unless his heart was with us, and unless he was willing to suffer. We showed him by the light of the sacred stones flashed upon a tree, these words: "Choose ye this day whom ye will serve. Though your sins be as scarlet they shall be white as snow. Thy sins be forgiven thee." The light that fell upon the words was reflected back into his heart, and presently his countenance was lit up with joy; and these words appeared, "Revealed from faith to faith."

It was now getting dark. The woodcutter knew the way and offered to conduct us. So wonderfully was help provided. We felt greatly encouraged and went forward in much hope.

Notice.

Received for the family of the late Mr. Thomson: J. G. D. Rs. 10.

Epitome of News.

Saturday, December 20, 1873.

—*Overland Mail*, Nov. 28: The secretary of the Great Eastern Steamship Company has been sentenced to ten years' penal servitude for defrauding the company of more than 40,000*l.*

Steam-tram cars are on trial in London, and the preliminary notice has been given for Parliamentary sanction.

There has been a fall of three or four shillings a ton in the price of coals.

The Royalists in France would seem to be a little unhappy about the too complete success of their enterprise to establish Marshal MacMahon in office for seven years. It was not intended that the country should be too well satisfied with the arrangement, which after all was to be but tentative and provisional; but the prolongation of powers is not recognised by the country in that light—on the contrary, it is understood to signify an established Republic.

—The following strange story appears in the *Lancet*:—Eli H——, aged about seventy-five years, is now living in a village near Glastonbury. Before he was born his father made a vow that if his wife should bring him a girl, she having had three in succession, *he would never speak to the child as long as he lived.* The child turned out to be a boy. And now what is most strange and remarkable occurred. *This boy would never speak to his father.* Moreover, during his father's lifetime, he would never speak to anyone but his mother and three sisters. As soon as his father died, he being then thirty-five years old, his tongue was unloosed to everyone, and he has remained an ordinary loquacious individual ever since. The verification of this strange story is easy enough. Every one in the village was acquainted with "dumb Eli," and numerous living witnesses remember his dumbness passing away. Of course, this man's condition was popularly regarded as a judgment. It was at least a most curious instance of mysterious influence, which may be interesting to many of your readers.

—*Bombay Gazette*: Aden 12th: "The Lahej fort was evacuated by the Turks on the evening of the 4th instant, when our British troops formed a chain of sentries and surrounded the fort with a view of capturing the rebel Abdoolla. Next morning at 6 Abdoolla was visited by General Schneider, and surrendered himself. The wives and children of Abdoolla were transferred from the fort to the palace of Sultan Fuzul, and the fort was blown up on the 7th. This was done in the presence of Arab ryots, who were quite thunderstruck when our artillery tried the effect of Armstrong guns on the fort. The rebel Abdoolla was brought into Aden as a State prisoner on the 8th instant under an escort of 25 troopers."

A force proceeds to Haski, Zaida, Shuka and Rahu, for the sake of making a demonstration.

—A new Society enters the Mission field—Society of St. John the Evangelist. The *Bombay Gazette* says: "The head-quarters of this fraternity is at Cowley near Oxford, and these gentlemen are generally known as the 'Cowley Brethren.' They set up no absurd ecclesiastical rules like Father Ignatius, but freely acknowledge the present government of the English Church, and in all things obey their Diocesan the Bishop of Oxford, merely of their own accord denying themselves the luxuries of this life in order to prove their zeal and constancy to the great cause they serve. The two gentlemen now about to come amongst us are the Rev. Messrs. Page and Biscoe, and report gives them credit for being not only good and faithful men, but eloquent and earnest preachers."

—2,000 marriages have already taken place in Poona this month,—if we can give the name of marriage to this child's play.

—*Indian Statesman*: "We understand that the Bombay Government has dismissed the petition which the Mhowa Mahajuns, who were some time ago convicted of rioting and murder in the Bhownuggur Sirnadish's Court, had sent up for a reversion of their sentence."

Monday, December 22.

—There has been a stampede of prisoners in Poona. The *Times of India* says: "On hearing of the escape of the prisoners—who simply bolted as they were returning from work, outside the jail at 5 o'clock—Colonel Scott rode in from Chinchwud and 23 were captured on Thursday night, leaving 18 at large. Of these 5 have since been taken.

—Calcutta telegram, 21st; "The special narrative of the drought states that it is almost certain that the whole amount of rice required for the Government stores will be secured. A careful review of the latest district reports shows that the country has lost about half of the main annual food supply. If the remaining half be equally distributed and economised, and with fair spring crops famine will probably be avoided. But it has been found that the existing food supply cannot be distributed with full regard to the necessities of every part. As yet actual distress has not shown itself anywhere, nor has there yet been a very brisk demand for labour."

—A correspondent of the *Indian Church Gazette*, a German Missionary now of the Gospel Propagation Society, shows the present state of the Chota Nagpore Mission. Before the schism and the scandal of re-ordination, there were 11 missionaries, with 9,985 baptized Koles, 21 Christian teachers, 27 Scripture readers and 186 children at school. In the two Missions there are now 19 missionaries, of whom 13 belong to the Berlin Society, 8 ordained natives of whom 2 are "Berlin," 21,081 baptized Koles of whom 14,993 are "Berlin," 40 teachers of whom 24 are "Berlin," 86 Scripture readers of whom 50 are "Berlin," 1,073 children at school of whom 590 are "Berlin," and 2,720 catechumens of whom 1,693 are "Berlin."

—The *Friend of India* is responsible for the following: "Discussion regarding the Plymouth Brethren in England has drawn attention to the founder of the sect, whom some may still remember as having visited Calcutta. Mr. A. N. Groves was a dentist of Plymouth, who studied in the University of Dublin to become a missionary. Sacrificing an income of £1,500 a year he left for Persia in 1829 at his own charges, taking with him, as tutor to his boys, the afterwards well-known Dr. Kitto. Mr. Darby succeeded him as leader of the 'Brethren' in Dublin and Mr. Newton in Plymouth. But unlike them and their present followers Mr. Groves wished to associate freely with Christian brethren of all denominations, at home or in the foreign mission field. Dr. Kitto left Baghdad for England in 1832, accompanied by Mr. F. W. Newman, now Professor Newman, of University College, London, who has since renounced the faith he then seemed to hold so ardently. Mr. Groves relates in his journal, that when Mr. Newman was sick, and 'at the worst, and they had given up all hopes of him, they anointed him with oil, according to James v. 14, and prayed over him, and the Lord had mercy on them, yea, and on me also, and restored him. It seems to me truly scriptural.' Disappointed with the 'Brethren' on his return to Plymouth Mr. Groves left for India in 1836, and this was his farewell to Mr. Darby: 'The transition your

little bodies have undergone, in no longer standing forth the witnesses for the glorious and simple *truth* so much as standing forth witnesses against all that they judge error, have lowered them in my apprehension from heaven to earth in their position of witnesses. . . . And the position which this occupying the seat of judgment will place you in will be this: the most narrow-minded and bigoted will rule, because his conscience cannot and will not give way, and therefore the more enlarged must yield.' The predictions of Mr. Groves have been fulfilled, and it is said that there are now thirty distinct sects in this distracted body. Mr. Groves remained in India till failing health compelled him to return to his native country in 1852, when he died. Mr. Müller of Bristol is his brother-in-law."

We have the impression that there or some among the "Brethren" still who follow Mr. Groves in his views.

Tuesday, December 23.

—The disease resembling Rinderpest now prevailing among the cattle of Bombay has called forth some resolutions of Government.

—"W." is out with his weather cast for January. On the 1st January, about 8 A.M., heavy thunderstorm from the north. This is for the Bombay Presidency, which extends 800 miles from N. to S., and it would not be surprising if some where something of the kind occurred.

—*Times of India*; Jubbulpore: "Last week the good people of Jubbulpore had the opportunity of hearing the famous Bengalee reformer, Keshub Chunder Sen, deliver a lecture on the moral and social wants of India. But it must have been somewhat disappointing to the talented speaker, who created quite a *furore* in England and drew crowded houses in Exeter Hall, to observe the comparatively little sensation which his advent in Jubbulpore created. He orated in the Public Rooms of the stations, and to hear him the native element mustered pretty considerably, the English listeners were few, and his brother Baboos composed the great body of his audience. The gist of the whole speech was this, that the time had arrived for India to regenerate herself, not by the imitation and adoption of Western manners and customs, but by some divine and moral force springing up from within herself, and effecting a reformation that would resuscitate the devotional spirit of the ancients of the East, and combine with it the moral and intellectual civilization of the West. He then introduced in glowing language the Brahmo Somaj as the new religion that was to work this regeneration in India."

—The *Times of India* announces the death of an enterprizing Parsee, Mr. Cowasjee Nanabhoy Davur, the first gentleman who started the Spinning Mills in Bombay in the year 1854. He was also one of the promoters of the late Commercial Bank in 1845, the Hydraulic Press Company and the present Mercantile Bank of India, London and China in 1853.

—Signor Chiarini, circus-proprietor, has been bound over to keep the peace.

—The Poona convicts made their escape from the jail, says the *Deccan Herald*.

—Colonel Stevenson, Commissioner of Akyab, committed suicide on board the steamer *Bushire*. He cut his throat with a razor. He had previously attempted suicide and been hindered by his servants.

Wednesday, December 24.

—Telegram, Aden: "The *Cerdic* came off with the assistance of *Kwangtung*, without damage to herself or cargo, and proceeded on her voyage yesterday."

—H. E. Lord Napier of Magdala arrived here yesterday evening from Poona.

—*Times of India*; Gwalior: "The marriage of the Maharajah Scindiah, at Soosera, on the 29th ultimo, was celebrated under circumstances of unusual pomp and magnificence. Before the dawn of that day, His Highness was happily united to his bride elect, the Princess of Sawuntwadee, daughter of Ramchundra Bhaoo, while the accompanying solemnities, such as the chanting of the Vedas and Muntras by the astrologers, &c., were gone through in the prescribed form with becoming scrupulousness. With his usual liberality, the Maharajah Scindiah has, since the wedding, been feeding ten thousand Brahmins on delicious sweetmeats, besides making a present of Rs. 5 per head. A still more praiseworthy act of His Highness was the distribution of blankets and winter clothes among the poor and destitute."

—Same; telegram, Colombo, 23rd: "H. E. the Governor of Ceylon closed the Legislative Council yesterday. A bill, regulating the Kataragama festival, has been introduced. It is hoped that it will prevent the annual epidemic. A railway extension coast line from Colombo towards Galle, and the coffee districts line, is proposed. The Colombo breakwater is to be proceeded with rapidly. The first pearl fishery after a lapse of ten years will commence next March. The inland telegraphic lines are to be resumed by Ceylon from the Indian Government. There is a scarcity of grain in some of the Ceylon districts, others are saved by the new irrigation works. The scarcity in India affects Ceylon disastrously."

Thursday, December 25.

—*Times of India*: "Many of our readers are aware that since the appointment of the new Superintendent and the granting of some very moderate funds many improvements have taken place in the Victoria Gardens, and it is hoped that others will follow by dint of presents or otherwise. The public will be pleased to learn that the new carriage-drive and carriage-stand will be ready in a few days, after which H. E. the Governor's Band will play once a week."

—The crop prospects in Bengal generally are unchanged.

—The *Indian Statesman* hears that the Secretary of State requires the withdrawal of the Bank of Bengal from Bombay.

—*Indian Statesman*: "The vice or luxury, or whatever else it may be considered from different points of view, of opium-eating, seems to be indulged in to quite an exceptional extent by the population of the Godavery district in the Madras Presidency. Men and women, even 'babies and children,' are alike consumers of the drug, neither caste nor creed being exempt from sharing in what is usually regarded as a most pernicious habit. But it is the enormously large proportion of the population who are said to use opium as an article of diet that strikes us most. The Deputy Collector of the district, an officer who has probably more sources of information at his command than the covenanted magnates, affirms that forty per cent. of the males and twenty-five per cent. of the females are opium-eaters! The drug, he continues, 'is eaten very punctually twice a day, namely, morning and evening. The maximum quantity used at a time by grown-up men is a double-anna's weight, while the minimum is one-fourth of it. This drug is administered also to babies and children in very small quantities.' The inquiry which resulted in this revelation emanated from the Sanitary Commissioner to the Madras Government, who appears to have connected the proportionate fatality of the fever prevalent in the Godavery district last August with the habit of opium-eating."

—The first batch of Parsee midwives has just been turned out from the Gujeratee midwifery class in the Grant Medical College.

—*Deccan Herald*: "The Jail from which the prisoners escaped is the City Jail, which is in the heart of the city of Poona, or rather on the side nearest Parbutti, in the direction of which the prisoners escaped. The prisoners escaped from within the jail. It is stated that the guards when they saw them did not fire on them, because a sepoy narrowly escaped hanging about a year ago, because he fired on a prisoner who was escaping and caused his death. We thought at the time that the punishing of that sepoy would give future trouble."

Selections.

WERE YOU REJECTED?

I was told by a friend, one day, that one of my hearers whom I did not know had become very anxious about her soul, and desirous to find true Christian peace. I was requested not to call upon her, or to take any notice of her, lest the attempt to converse with her should alarm rather than assist her. Although not judging this to be good advice, I consented to follow it, and only continued to preach the Gospel, and to pray for my unknown friend. Before long she came of her own accord to consult me about her spiritual state. I asked her to tell me just what she wanted, and she replied, "I want to have an assurance of salvation." I said, "Are you willing to give yourself to Christ?" She professed that she was willing. "But," I said, "it is no light thing to give oneself to Christ. It is not merely looking to Him for salvation, but coming to Him as one who wishes to be His disciple, to take Him to be Master and Lord as well as Saviour, and to give up everything we have to Him once for all, so that we can never afterwards have a right to say anything we have is our own: all, with ourselves, has been surrendered to Christ. This is how He insisted on persons coming to Him if they were to be true disciples. Remember His words, 'Verily, I say unto you, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.' Now, are you really willing to become a disciple of Christ after this fashion?" She assured me that she was, and I then reminded her that the Lord had said—"Him that cometh unto Me I will in nowise cast out." When we had considered these last words a little, and she seemed to understand how clear, and full, and free they were, I said, "Shall we kneel down and tell the Lord (for He is within reach of our voices) that you have made up your mind to be His, and that you come to Him and take Him at his Word?" She readily consented: we knelt in prayer, and I did as I had proposed, expressing for this girl her desire to find pardon and peace, her willingness to be a true and thorough disciple of the Lord Jesus, and the reason we found for our confidence that she would be accepted in His own words, "Him that cometh unto Me I will in nowise cast out." When I rose from my knees she did not rise, nor for about half an hour after, and when at length she did so (at my call, for it became necessary for us to leave the place,) I saw at a glance that she was still unhappy. Instead, however, of asking her why she was unhappy, I said, "Will you tell me what you have been praying for during this half hour?" She replied, "I have been praying for an assurance of salvation." "But," I said, "you were willing to become a disciple of Christ, and resolved, just now, to come to Him as He has invited you and all. Did you come?" "I did," she said, in a decided tone. "Were you rejected?" I then asked her. She confessed she could not say that, for "Him that cometh unto Me I will in nowise cast out" was still fresh in her memory. "Were you accepted, then?" I asked. No, she could not say that she was; that was just what she wished to feel. "But," I said, "you must have been either accepted or rejected; tell me again, were you rejected?" She said decidedly "No." "Why do you say that?" "Because of His own Word." "*Then were you accepted?*" I asked again. A change instantly came over her face; the sad look was chased away by a smile, the joy of which she simply explained by saying, "I see it now." Since that time, about twelve months ago, she has lived a steady Christian life. Her ways and her tastes were changed, as her employer, a Christian of experience in whose house she lived, informed me; one great proof of this being that the Bible, which she had never thought of reading before now, and other religious books, naturally took the place of novels in which she herself told me she had previously found the greatest enjoyment of her life.

My reader, can you say with her, "I see it now?" Do you see that you are, and must be, accepted by Christ, and therefore pardoned and saved? Very likely you say "No, I cannot." Why, then, is this? The Lord Jesus is certainly within your reach; if you speak, He will hear you; if you offer yourself to Him, willing to be His disciple on His terms, He must either accept you or reject you—which has He done? Perhaps you say *neither*. Then you have never come to Him—have never honestly and heartily offered yourself to Him. How is this? Has Christ died for you, and you do not care to get the benefit of His death? Has His goodness no attractions for you? Has His kindness no power to stir up gratitude in you? Has He lived many years within your reach, calling you to give yourself up to Him, claiming you as His own by the blood which He shed, and the agony He endured for you, and offering you pardon and holiness, and eternal life, freely, and yet you have never looked round at Him, or at any rate, never made up your mind to yield to Him? O friend, if this is your case, it is sad indeed, and you need not wait till you are guilty of something worse to feel yourself a sinner. Judge yourself what sort of heart you must have if the beauty of Jesus cannot win you, if the death of Jesus cannot shame you, if the invitations of Jesus cannot persuade you, if the claims of Jesus cannot control you. You may be good to all others, but if you are bad to Christ—neglecting, disobeying, distrusting Him—say, are you bad or good? But perhaps you are one of those who really wish to come to Christ and to know that they are accepted by Him. If it is so, your duty is plain and easy. Go into your room, shut your

door, kneel down before Him, for you know He sees you; speak to Him, for you know He hears you—better *speak aloud* so that you can have no doubt of what you say—and tell Him that you take Him at His word and give yourself to Him—spirit, soul, and body—for time and eternity. Perhaps when you have done so you will feel nothing, and immediately think your deed has been foolish, or at any rate, useless; but will you believe your own feelings, or the Word of God? If you are ever to be saved YOU MUST LEARN *to trust His bare Word without any proof but itself.* He said "Him that cometh unto Me I will in nowise cast out." Will you, after that, dare to doubt your acceptance because you feel, or do not feel in some particular way? Kneel down again without any feelings, and thank Jesus Christ that He has not rejected you, but that He has accepted you according to His promise, and go out of your room to your family or to your businesss, reckoning yourself a disciple of Christ, and trusting Him, as all His true disciples trust Him, to teach you the will of God, and give you power from moment to moment to do it.

J. F. B. TINLING.

The Iron Chapel, Hampton Grove, Bristol.

CONVENTION AT NEWCASTLE-ON-TYNE.

Our beloved brother Moody, assisted by a numerous circle of the most spiritual and devoted ministers of Newcastle, along with many other friends from the neighbouring district held a Convention on Wednesday, November 12, in Ryehill Baptist chapel, with the sole object of discussing matters connected with the work of the Lord amongst souls here and elsewhere. Mr. D. L. Moody presided, and Mr. Sankey conducted the singing, accompanied by his American organ.

The meeting was held from 10 A.M. to 4·30 P.M., and was felt by all to be a season of much blessing. The time was occupied as follows:—

10 to 11.—How to reach the Masses. Introduced by Rev. W. R. Skerry.

11 to 12.—How to conduct Prayer-meetings. Rev. Mr. Haigh.

12 to 1.—How to conduct After-meetings. Rev. A. A. Rees.

1 to 2.—"Question Drawer." Mr. D. L. Moody replying.

2 to 3.—How to secure the Young for Christ. Rev. Mr. Robjohns.

3 to 4.—What are the Hindrances to the Lord's work. Rev. D. Lowe.

Fifteen minutes were allowed for the introducer of each subject, and other speakers five minutes each, brother Moody keeping time by means of a small table-bell.

The hymn, "Lord, I hear of showers of blessing," was first sung. Mr. Varley, of London, read Psalm lxxxiv., and prayed. The spritual tone given to the meeting at its commencement was preserved throughout.

After another hymn, Mr. Skerry read his paper, "How to reach the Masses," containing many very valuable suggestions on evening evangelistic services in churches and chapels, out-door preaching, trying to overcome the prejudices of the masses against parsons, churches, etc., coming down from our pulpit dignity, and showing our true humanity, as Jesus did, concluding by asking the question, "Why could not we cast him out? Because of our unbelief."

A friend made a few remarks, showing that faith in God and faithfulness to God are the terms of success.

Rev. Mr. Mursell said: We must be philanthropists as well as preachers. Unpaid agency is the best; the work should be done by every man and woman in the church.

Rev. Mr. Bell said: There must be no diminution of the work in the church. If you weaken the work at head-quarters, all is weakened. There is much talent in the church that ought to be brought out. I have come to the conclusion to allow any godly layman to preach in my pulpit. This announcement was received with much applause.

A friend spoke on prayer being the duty of all for success. Another said: I went to seven houses in Gateshead: only one of them wanted the element of strong drink—naked children, broken-hearted wives. One great difficulty was the open ginshops on the Sunday.

Mr. Varley: We must begin by saying, "Lord, we have not been in a good state of soul, and seek power from on high!" We have no native love for souls; it must come from the Lord. On open-air preaching he said: Persons frequently knock themselves up by long preaching. It is best to begin to say a few words, and then increase every day, till a habit is gained of speaking in the open air at greater length with ease.

Another person spoke on the evil done by Christians through their criticising the efforts of open-air preachers.

Brother Sankey then led in singing, "Here am I; send me."

SECOND HOUR.

After Dr. McKay, of Hull, had prayed, Mr. Haigh read his paper on "Prayer-meetings." Special objects should be stated, with appropriate Scripture promises, and special requests ought to be sent in to the president. On Sunday evenings the one subject ought to be the salvation of souls. Prayer should generally be short. A woman once said to a man who was circumlocuting in prayer, "Ax Him summat, man!" The best means of putting down a man who prays too long is to speak to him privately. In all meetings there ought to be moments of silent prayer. Singing in the meeting ought to be subordinate to prayer, and partake of a petitionary character. Mr. Spurgeon had said, "The prayer-meeting stood in the same relation to the church as the engine did to the factory. If it decline, all our efforts will be abortive."

Mr. Moody rose, and gave a few words of advice. Get the people close together. Bury all stiffness. When the leader comes in with formal dignity, and very stiff, no one can pray. There should be good ventilation. A change is good; a word of talk is good. During the revival in America the prayer meetings blew up, and came down again remodelled. Above all, throw the meetings open.

Rev. D. Lowe spoke on the importance of persons coming to a prayer-meeting in a prepared spirit. Mr. Sankey said: Short prayers, short speaking. I am an advocate for singing about something in the meeting. Catch the key-note of the meeting.

We then sang, "Work, for the night is coming."

Rev. Mr. Brown, a Presbyterian minister, said: The prayer-meeting is the life-blood of the Church. I am going to give up calling upon brethren to pray. I have been learning of dear brother Moody. I never believed in prayer as I have done during the last two months.

Mr. A. A. Rees said; His prayer-meetings were left open. He thought it well to have a bell to assist in keeping order.

Rev. Mr. Mursell said; I believe in habits of short praying rather than in the bell. He wished the young people would all cultivate a spirit of prayer.

Rev. W. R. Skerry said; Let the young people have their own prayer-meetings. He started one lately. Ninety are now present, and fourteen or fifteen take part. As regards long prayers, a man once said to a person who prayed very long—and it is sometimes true—"Brother, if you prayed more at home, you would have less to say when you come here."

Mr. Varley spoke a few pithy words on importunity in prayer. Mr. Bell said a few words on the speaking part of prayer-meetings. Ask the people to say a word about themselves, what had happened to them since we last met, and then I would tell them what had happened to myself. Give incident. A brother said: We ought to leave the meeting to the presence and guidance of the Holy Spirit. It is more honouring to Him to leave the meeting open. There may be something to disturb us, but the advantage will be insuperably greater.

Mr. Moody said prayer had been requested for two persons, one a sailor. He then offered prayer, and a sailor prayed also. Mr. Sankey then led us in singing, "Over there."

THIRD HOUR.

Mr. A. A. Rees then addressed the assembly on the subject of "After-meetings." There was one analogy between saving souls and catching fish—Jesus Christ's own analogy. There were different kinds of fish, from whales down to small fry. Some were caught with harpoons, some with nets, and some with hooks. Paul preached differently to different classes. It needed wisdom—"He that winneth souls is wise." He had conducted after-meetings for thirty-three years. An after-meeting was an integral part of revival meetings. If they were always used, they would become commonplace. When there is an impression made, there ought to be an after-meeting. Pastors ought always to co-operate with evangelists. There ought to be prayer after the sermon, then an invitation to the vestry, but no physical efforts. Let them be taught to pray for themselves. Let some elders or ministers speak to them, urging them to close in with Christ; then send them home, and let them rest themselves, and come again to see the preacher.

Mr. Varley said: I do not go all the way with what has been said. If God is with us, we must go in for immediate decision. Paul said, "Knowing the terrors of the Lord, we persuade men;" "We beseech men;" "We pray you in Christ's stead, be ye reconciled to God." Christ only knew the wrath of God. If we get into something of this, we will get past persuasion, and come to agony of beseeching. Paul says, "I travail in birth for you," etc. It is not the agony of the child, but of the parent. I went the other day into a company of twenty anxious souls at Wisbeach, and we agonized in prayer for them. All were saved but one. It depends upon our faith. If we have faith, there is no limit to our success.

Mr. Moody said: I will speak as a pastor. For the last eleven years I have preached to the same people. Every Sunday night at home I have a second meeting. I ask all who have no interest in souls to go. Then we get hold of the anxious. We pull in the net, and see if there is anything in it. Some say this is the sowing-time. They sow for fifteen years, and see no fruit. If we expect results, we shall get time. What nonsense, to go fishing, and never pull in the net!

Rev. W. R. Skerry said: I found people would not come to converse with me, even if asked to do so. I did not like to go and ask persons whether they were saved: nevertheless I now go to them and speak to them where they sit, and many are thus led to Jesus. We do not fix them up, brother; we invite the young to come forward, and we get as many as will fill two or three rooms. We do not say they are all saved; we are glad to get them to come; and we speak to them of Jesus, and we see many of them come to Him. Many persons wish to be spoken to; we believe in getting hold of them, and beseeching them to come to Jesus. We never have a night but we have souls saved. We must have personal contact with souls.

Rev. D. Lowe spoke on "How to deal with inquirers in the room." It is good to get upon our knees with them, and especially take the Bible; ask them to listen to what God says, and God will bless it.

Another said: Don't employ young persons or new converts among the anxious. Another said: I found salvation in our anxious-meeting, and instead of waiting, I went at once and told every one of Jesus. If I had waited I should have been shorn of all my strength.

Mr. Moody said we needed great courage in speeking to anxious souls, specially of the upper classes.

Brother Sankey then led us in singing "Dare to be a Daniel."

FOURTH HOUR.

We now entered upon the next hour. The "Question Drawer." A few of the questions were as follows:—

"How can I wake up my church; it has gone to sleep? Well, go to work yourself. Don't tell your people to go, but come; set the example; lead them on.

"Should the new converts be taught before setting them to work?" Mr. Moody said: I had rather have a new converts among the anxious than fifty persons of twenty-five years' standing who are asleep; if I read my Bible aright the new convert is ready to work. They make mistakes, and that keeps them humble; many never make but one mistake—that is, they never do anything for fear of making a mistake.

"What can be done to make better feeling amongst church officers?" All my fellow church-officers take tea together once a-week, and if anything is wrong we put it right.

"What can be done to get better singing?" Spend one evening in the week in singing; find out the musical talent in the church, and get some new hymns. The masses like to hear and recognize the *words* in singing. I gave out in a pulpit a short while ago, "Guide me, O Thou great Jehovah," and when during the hymn I wanted to join I could not find out where they were. The people must have the words. The people come to hear Sankey sing, and then I catch them in the gospel net.

Mr. Moody, in reply to a question about Sunday-schools, said: In America we have 500 or 600 adults in one of our schools; a lady of mine has a Bible-class of 600 people. If a man is sleepy in a class, you can say, "Mr. Jones, what do you think

of that?" and wake him up. One little boy was kept awake by a wise man getting him to keep another boy awake.

"Should deacons be elected for life?" Certainly not!

"Should a minister scold in the pulpit?" No!

"How shall we keep the members of our churches from worldly amusements?" Find out the gifts of every member, and give them so much to do that they will have no time for worldly amusements.

"What is the best text of Scripture for setting the gospel before the anxious?"

Mr. Varley replied to this. He said a favourite text with him was 1 Pet. ii. 24, "Who his own self bare our sins," etc., giving a lucid exposition of this precious verse. He had found it of the greatest use in leading many souls to Christ.

These are but a few of the points touched upon.

We now sang, "In some way or other, the Lord will provide."

FIFTH HOUR.

Rev. Mr. Robjohns spoke on "How to secure the young for Christ?" We must first realize that Christ has bought them with his blood. This conviction is the basis of all. We must then preach Christ to them; we must expect converted children to be as full of frolic and fun as other children. Our gospel is the glorious gospel of the happy God. No Sunday-school teacher ought to come to his class as if he had breakfasted on ice, and washed it down with vinegar! As a matter of teaching, I would rather than set doctrine before a child set the person of Christ before him. Thus you fill the world of the child's mind with the most lovely and loveable object in the universe. The revival has swept over our Sunday-schools and blessed them. Don't talk to a dear young convert as to a hardened sinner. It grieves their tender heart. The child's experience will not be like the jailer's, but rather like Lydia's.

A person said: Don't treat the child's confession of faith with suspicion, as many do. Rev. Mr. Mursell said: Don't expect grown-up piety from children. Don't disregard their love of play. A young man recommended after-meetings amongst children.

A Wesleyan minister, formerly of Nottingham, now of Carlisle, said: In my experience revivals have always begun with the children.

Mr. Skerry said: We may expect the children's minds to unfold like a flower; but they must be dealt with as sinners. While believing in the unfolding process, we must treat them as dead in sin until the Spirit quickens them.

Mr. Sankey then led us in singing, "Scatter seeds of kindness." After prayer we then sang, "Jesus loves me, this I know," and the beautiful solo, "Once for all."

The Jubilee Singers now came upon the platform and sang, "Keep your lamps burning."

SIXTH HOUR.

Rev. D. Lowe now spoke upon "The hindrances to the Lord's work." Our beloved brother spoke with much unction. Amongst other hindrances he named, Want of entire consecration to the Lord's work. He mentioned brother Moody saying that the fire of zeal for souls had burned in his soul for fifteen years, and now great blessing had come. People were fearing the work would cease. Why should it not flow on gloriously? Let us all say, "Hear am I, send me!" A great hindrance is pride of success. Remember King Uzziah; when he became strong, his heart was lifted up to his destruction. He blessed God He had enabled brother Moody and brother Sankey to bear their marvellous success. He believed a great work was yet to be done by them in Edinburgh, Glasgow, Dundee, and other parts of Scotland. Many an evangelist has been cast out as dung, instead of being the salt of the earth, because of spiritual pride. Another great hindrance is discord among brethren. During the last two months we have all stood shoulder to shoulder, heart to heart, notwithstanding our differences of opinion. Here it is where Satan gets in his cloven foot, and damages the work of God. Let us hold our opinions, but hold them tenderly. This address produced a very deep impression on a very crowded audience.

Dr. McKay, of Hull, said: What were the hindrances in the days of the apostle? They had authority over *all* devils; but there was once one they could not cast out. Why could they not cast him out? We see by the context. There was a reasoning amongst them who should be the greatest. Let us forget our individual greatness. Let us confess our failures. Let us not think God cannot do without us. We should be all love. The nearer we are to the Sun of Righteousness the nearer we are to one another. Orthodoxy is generally my doxy; heterodoxy the other man's doxy. Let us not attempt to draw nearer to each other, but to the Fountain of light. Then we must be nearer to each other, and all will be well.

Mr. Varley said Dr. McKay had spoken of the disciples not being able to cast out the devils. Why? Because they themselves were possessed by a devil, and Satan never casts out Satan; if any man is possessed by the demon of pride, or any other evil, and thinks he will do good, he is a fool. Love seeketh not her own (1 Cor. xiii.). Remember what Paul said, "Unbelief is the sin that doth so easily beset us." Paul says (2 Cor. vi. 3) "Giving no offence that the ministry be not blamed," etc. After reading these verses, I am ready to say: "Paul, is this the capital you work with? I do not wonder at your success. Let us be filled with the Spirit." We must be filled, not by a native energy but by a divine. In that way we mean to work on, and to prosper.

Beloved Mr. Moody, in winding up, said: It is hard to say "Farewell!" When you invited me back to Newcastle, my heart leaped for joy. The key-note to close with is *Love!* One request: America prayed for us when we came to you; will you pray for us? We are going to Scotland: God is going to do a great work. Oh may God fill us so full to-day that we may cry out, "Lord, stay the hand!" This has been a blessed day; let us ask for more to-morrow. I don't like the word Farewell, or Good-bye. I will say, with a good man, "*Good night; I will meet you in the morning.*"

The Jubilee Singers then sang, "Steal away to Jesus." More requests for prayer had come in—one that we all might be filled with the Spirit. After prayer, brother Sankey sang, "Hold the Fort."

All the large assembly felt on separating at 4·30 what a most blessed day we had spent—a day never to be forgotten in time or in eternity. May these dear and honoured brethren be more abundantly filled with the Spirit, and may a large number of precious souls be saved by their means in Scotland. To our gracious Lord Jesus be all the praise!

PHILO-CHRISTUS.

[We had the misfortune to lose our note-book on our return journey, and are indebted to a friend for the above report. We had carefully noted the names of the speakers, which the writer of the foregoing had been unable to do.]

—*The Christian.*

Miscellany.

—"Thoughts of an Astronomer" in the *Day of Rest*: I have often thought that among the most instructive of those lessons which the celestial orbs teach us is the avoidance of rash judgments as to the ways and works of the Creator. We are so often mistaken when we judge by appearances. Some star or planet appears to our judgment inferior to the rest, either in size or brightness, or beauty of colour, and we should be apt to judge that it was among the least important of God's works; and lo, when we see it rightly, it is a miracle of beauty and symmetry, marvellous in its dimensions and in the complexity of its structure, and manifestly a scene where forces the most stupendous are daily and hourly in action.

Certainly there is no known orb which presents so strikingly the contrast I have referred to as the planet Saturn. To the naked eye this body is a dull-looking star, far inferior to Jupiter and Venus in apparent size, nay even surpassed in lustre by Mars and Mercury, the least of the primary planets. Slowly he drags his course onward from station to station, his slow advance alternating with yet slower retrogression. He was chosen by the alchemists as the representative of the heavy and lustreless metal lead, deleterious in its influence on the body, and of little intrinsic value. The astrologers selected him as the planet working the most mischievous effect on the fortunes of the human race. He was held to be not only a mean but an evil planet, aptly named after the old time-god, whose cruelty was matched by his dulness and stupidity.

How different is all this to the reality! We turn on Saturn a powerful telescope on some calm clear night, when the air is well suited for observation, and we see the most beautiful picture conceivable,—a glorious orb, the surface resplendent with the most beautiful colours, blue at the poles, yellow elsewhere, crossed by a creamy white central belt, and flecked with spots which under favourable circumstances show brown, and purple, and ruddy tints. The most wonderful part of the picture, however, is the amazing ring-system, not a mere ring as it is so often shown, but a complex system of rings, each curiously variegated in colour, while the innermost (richly purple under favourable observing conditions) is unique among celestial objects in being transparent, so that the orb of the planet can be seen through this 'crape veil ring,' as astronomers have called it.

But if, in Jupiter's case, we could turn from the primary planet to a scheme of dependent orbs, and regard *these* as the habitable worlds and their primary as a subsidiary sun, much more is this the case with Saturn. For, in truth, the scheme over which Saturn bears sway is a miniature, and no contemptible miniature, of the solar system itself. Within an extreme span of upwards of four millions of miles (two millions on either side of Saturn's globe) there circle eight worlds, the least of which is probably at least a thousand miles in diameter, while the largest, appropriately called Titan, is certainly larger than Mercury, and probably as large as Mars. Then within the path of the innermost of these bodies—these *moons*, as astronomers term them—there is the wonderful ring-system of Saturn. The span of this system of rings amounts to about 176,000 miles, that is, its outermost edge lies about 88,000 miles (more than eleven times the earth's diameter) from Saturn's centre. The complete system has a breadth of about 37,600 miles; but the innermost part to a breadth of nearly 9,000 miles, is dark. Through this dark ring, where it crosses the planet, the outline of Saturn's disc can be clearly perceived! In fact, this wonderful dark ring is transparent. The bright parts of the system form two rings, separated from each other by a dark, but not perfectly black, circular division, about 1,700 miles broad; but it is supposed that each of these two rings is subdivided into a great number of rings, and a circular mark, as though the outermost were divided into two connective rings of nearly equal width, has been seen by several observers.

Such is the wonderful system over which Saturn bears sway, his mighty mass guiding his eight satellites on their paths around him precisely as the sun's mass guides his eight planet-dependents on their course. It has been shown, too, that the ring-system consists of multitudes of small satellites, guided also by the attraction of Saturn, even as the thousands of bodies in the ring of asteroids are guided by the attraction of the sun.

It seems to me that, apart from the reasoning already adduced, we have to choose beween two views of the Saturnian system. Either the scheme of satellites and the system of rings are intended to subserve some useful purpose with respect to Saturn, or Saturn subserves some useful purpose with respect to these systems. Now the satellites can supply very little light to Saturn. All together (if they *could* be all full together) they would supply but a sixteenth part of the light which we receive from our moon when she is full. How so insignificant a supply of reflected light can make up to Saturnians for the fact that the direct supply of solar heat is but one-ninetieth of that which we receive, I leave the believers in Saturn's habitability to explain. But the ring-system, which also has been spoken of as supplementing the deficiency of solar light, does just the reverse. It deprives the Saturnians for long periods together, in some regions for several successive years, of the light they would otherwise receive. And this it does in the winter of those places. At this time, also, it reflects no light to them during the night. In summer the rings do not cut off any of the sun's light, and they shine at night with a considerable degree of brightness, marred only by the circumstance that at midnight the great shadow of the planet falls on nearly the whole of the visible part of the ring. But no supply of reflected light during the summer nights can compensate for the deprivation of the whole of the sun's direct light *in winter* for several of *our* years together.

We seem compelled, then, to adopt the view that Saturn subserves useful purposes to the worlds which circle round him. To these he certainly supplies much reflected light, and possibly a considerable proportion of inherent light. He probably warms them in a much greater degree. And it seems no unworthy thought respecting him that even as he sways them by his attractive energy, so he nourishes them as a subordinate sun by the heat with which his great mass is instinct. If our sun, so far surpassing all his dependent worlds in mass, yet acts as their servant in such respects,

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may reasonably believe that Saturn and Jupiter exert a similar part towards the orbs which circle round them.

—In the *New York Observer* is an account by Dr Philip Schaff of an interview with the Emperor of Germany: I had a most satisfactory interview with the venerable Emperor of Germany, at Gastien, Austria, who is now spending a few weeks at this retired watering-place, accompanied by Gen. Möltke and several of the highest officials of Prussia. After a full discussion of the principles and aims of the Evangelical Alliance and the programme of the next General Conference at New York, a copy of which I had previously submitted to him, and which he had read with care, he formally and emphatically authorized and requested me to bring to the General Conference at New York his most cordial greeting and good wishes, with the assurances of his entire sympathy with the idea and evangelical union efforts of the Alliance, which he deemed of the utmost importance, especially at this time of conflict with the powers of infidelity on the one hand and superstition on the other; for only a united army could expect to conquer the enemy and to enjoy the benefits of victory. In labouring for union, he said, we act in accordance with the spirit of Christ, who prayed for it before he offered a sacrifice for the sins of the world. The Emperor expressly declared that he sustaind the same relation to the Alliance which his brother and predecessor, King Frederick William IV., publicly defined when he received the General Conference of 1857 at his palace in Potsdam. (This was almost the last public act of that sovereign, a noble testimony to Christian union, which still has its moral effect and will never die).

I was hardly prepared for such a strong and hearty indorsement and encouragement of our approaching Conference. Coming from the royal protector of evangelical Protestantism in Europe, and the head of the new German Empire, it has great weight. The Emperor spoke afterwards at dinner, before General Möltke and others, of the high satisfaction it had given him to hear of the General Conference in New York, and to give his cordial encouragement to the principles and aims of the Evangelical Alliance, which was now more needed than ever.

Emperor William is now seventy-six years old, but still fresh and vigorous. He takes a long walk every morning, as erect as a man in his prime. He works very hard even in his vacation. He wears a gray travelling suit, lives very plainly and regularly, is courteous and kind, and deservedly held in universal esteem and affection in all Germany. He spoke to me with great frankness about the present state of the Church and religion, and expressed his discouragement at the progress of unbelief, of materialism and worldliness. "God has used us," he said, "as unworthy instruments for doing great things for Germany. For this we cannot be sufficiently thankful, but instead of this we are proving our ingratitude and provoking the just punishment of God." He is unquestionably not only a most honourable and conscientious, but also a God fearing and sincerely evangelical man, and is becoming more so every year. I saw him at the Protestant church on Sunday, and there was no more devout worshipper in the crowded house than he. The church was built and dedicated a year ago mainly at the expense of a pious lady from Bremen, for the Protestant visitors of the watering-place, (for the regular inhabitants of Gastein are all Roman Catholics). This lady gave it to the King of Prussia, who supplies it during the season with the regular services of a clergyman. The one now in charge is Court-preacher Rogge. He preached in presence of the Emperor a most able and faithful sermon on the destruction of Jerusalem as a warning to Christian nations.

—The *Christian:* I have been led to think in some instances the great blessing of holiness should be clearly described as a distinct and definite work and power of the Holy Ghost in the soul, in the fulfilment of promises made in the Word of God to those who are under a sense of deep need and earnest desire, and well remembering the utter helplessness, wretchedness, and misery I endured in my own heart, even after experiencing a blessed, heartfelt sense of pardon and acceptance through the atoning blood of Christ, I feel led to revert to the time with gratitude and praise, hoping the account of my deliverance may help others who might be seeking for liberty and power, and, perhaps, scarcely knowing how they are to be found.

I could not understand the dreariness and desolation and bondage that seemed to reign in my heart, though fully assured of the wondrous love of God in the gift of his own dear Son, and in the revelation of Jesus as a perfect sin-bearer, and *Himself* my righteousness. I had consecrated myself wholly unto the Lord, in the power of his atoning blood and sweet-smelling sacrifice, and I sought to make his salvation known everywhere. But no joy, no delight, filled my soul; it seemed as though I were dwelling on the earth, and Christ, my Saviour and Hope, was very far away up in heaven.

I was neither clean in heart, nor free in spirit, not satisfied in my affections. This led me to deep searchings of heart, and earnest cries to the Lord that He would reveal Himself to me a *satisfying* portion.

During these exercises of soul the Holy Spirit one day applied with great power to my soul these words, "By one offering He hath perfected for ever them that are sanctified." This produced a conscious sense of cleansing and inward tranquillity, but a short time revealed that it was not satisfying. The "portion" for the soul was still wanting. Again, therefore, I cried for a living reality, and, casting myself upon the Lord, entreating Him to give me what I needed and yet knew not, a gracious voice sweetly replied, "*He* that sanctifieth and *they* who are sanctified are *all of one*. For which cause, He is not ashamed to call them brethren." My soul then instantly realized a living union and oneness of spirit with the blessed Lord, and such an indescribable sense of delight, and happiness, and joy, as I saw Jesus to be the eternal Bridegroom of my soul. The presence and blessedness of Christ then fully satisfied my heart and mind; his peace reigned within, his love flowed like a river, calming, filling, refreshing. The darkness and desolation fled, and my spirit entered into a rest and victory unknown before—the calm, blessed rest of the soul after great conflict, in God himself, as, forsaking every self-effort in the way of sanctification, I found God to be the living centre of my soul's joy and strength; and my happiness ever since, for many years, has been in the secret of living union with Christ, and in never seeing myself apart from Him, my life and everlasting portion.

"God is love, and he that dwelleth in love dwelleth in God, and God in him." "Christ hath once suffered for sins, the Just for the unjust, that He might bring us to God." "Faithful is He that calleth you, who also will do it."

Longport. J. M. P.

TELEGRAPHIC NEWS.

Batavia, 18th Dec.: New Regulations for Customs and Excise Duties have been published: their tendency is severe, illiberal, and restrictive. All infringements are punishable with heavy fines.

Penang, 19th: Government reports announce that the entire left side of the Acheen river has been captured: information received from a private but trustworthy source in Penang asserts that the Dutch are about to attack Kraton and the surrounding forts with heavy artillery.—The health of the camp is excellent.—The Dutch losses have been insignificant, but the losses on the side of the Acheenese, who offered a stronger resistance than was expected, have been heavy.

Berlin, 19th: An official ordinance has been published, requiring all German bishops to take an oath to obey the laws of the country and not to permit the clergy to teach or act in opposition thereto.

20th: Germany is preparing to send an iron-clad to Manilla to protect German interests in consequence of the capturing and detaining of a German merchant ship.—The Emperor is seriously unwell.

London, 20th: It is admitted by America that the steamer *Virginius* was not entitled to carry the American flag.—H. M.'s troopship *Serapis* has arrived safely.—*Obituary:* General Albert Austen, Sir James Colquhoun (drowned in Loch Lomond).

Penang, 20th: It is rumoured that the Dutch have taken the mosque. The troops are moving south, a country difficult of access. The Acheenese offer considerable resistance. General Bixio has died of cholera.

London, 22nd: Advices received from the Cape Coast, dated Nov. 27th, state that operations are confined to road-making for the conveyance of supplies to the camps. The Ashantees are slowly retreating, but are expected to make a stand at the Prah River. The Chiefs of the Elmina districts are offering their submission.—Admiral Howard, Sir John Coleridge, Sir James Moncrieff, and the Right Hon. W. Monsell have been raised to the Peerage.—The Bill for rendering civil marriages obligatory has passed the second reading in the Prussian Parliament.—H. M.'s troop-ship *Malabar* has sailed, and the *Crocodile* arrived to-day.

Paris, 22nd: The Dutch Naval and Military forces with heavy guns are surrounding Kraton. Van Sweiten has allowed the Sultan a last opportunity of surrendering unconditionally.

London, 23rd: The insurgents in Cartagena have rejected the Spanish ultimatum, and have resolved to continue the resistance. The beseigers are advancing works.—The Suez Canal Company contest the competency of the International Tonnage Commission to modify their contract.—The governing body of Rugby School have dismissed Doctor Hayman.—Later advices have been received from the Cape Coast up to 5th instant; the main body of the Ashantees have crossed the River Prah whilst the English troops are at present encamped at Mansu.—At the consistory yesterday twelve foreign cardinals were nominated. H. M.'s troopship *Jumna* has passed through the Suez Canal, homeward bound.

Madrid, 23rd: General Moriones, with 15,000 troops, is marching into the Province of Biscay.

24th: Latest advices state that 30,000 Carlists surrounded General Moriones and compelled him to embark his army at San Sebastian.

Penang, 24th: Both sides of the Acheen River have been captured by the Dutch; it is reported that the Sultan is willing to surrender.

Paris, 24th: In the National Assembly last night M. Magne, the Minister of Finance, explained that the object of the approaching International Monetary Conference was the adoption of measures for preventing the dangers caused by too great an influx of silver money.—The illness of the Emperor of Germany is causing increased anxiety.—Obituary: Chief Baron Pigot.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia, December 12th:*

From Southampton.—Rev. and Mrs. Rowland, infant and ayah; Mrs. Fothergill; Mr. G. Provost; Major and Mrs. Mills and infant; Col. Hanner; Mr. J. Bleasdale; Mr. A. K. Oliver; Mr. A. Wilkins; Major Fox; Mr. K. A. Dalley, Junior; Mr. T. Hatton; Mrs. Watt's ayah; Mrs. Tyson and infant; Mrs. Alleyne's ayah; Mrs. Mills' ayah; Mr. G. Robertson; Mr. A. Thompson; Mrs. Corbyn; Captain C. Walker; Mr. H. Littlewood.

From Venice.—Mr. and Mrs. Curtoys and infant, and European female servant.

From Brindisi.—Mr. G. Williams; Mr. F. Whitney; Mr. and Mrs. Schumacher; Mr. R. S. L. Key; Mr. and Mrs. Hentze; Rev. P. H. and Mrs. Le Feuvre; Col. and Mrs. Keatinge and European female servant; Dr. H. M. Cannon; Mr. E. Gay; Capt. Laurence; Miss E. M. Wade; Miss A. S. Wade; Mr. and Mrs. H. E. Pole; Mr. Snead; Mr. Perry; Mr. Ellison; and Mr. Stollman.

From Alexandria.—Mr. Rockwell.

From Suez.—Mr. Bristona; Mr. Ratmakis; Mr. Weggins; and two Ladies.

Per Str. *Persia, December 20th:*

From Genoa.—Col. and Mrs. B. T. Reid; Mr. and Mrs. Begbie, Mr. and Mrs. T. Whalley, 2 children and 1 European servant; Mr. F. da Vincent; Mr. Frizzoni; Mr. A. B. Miller; Mr. Fairweather; Mr. Bodglis; Mr. Newton; Mr. Schiffamayer; Mr. Perret; Mrs. Stern, 2 children and 1 European servant; Rev. Fuchs (3); Rev. Rooh; Rev. Benwetsch (2); and Rev. Foltz.

From Leghorn.—Mr. F. Franco.

From Naples.—Rev. and Mrs. Arthur Ormerdy; Mr. R. Evans; Mr. M. Giovanni; Mr. J. N. Tata and servant; and Mr. R. D. Captain.

From Messina.—Rienzi.

From Suez.—Mr. S. Giovanni.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara, Dec. 22nd:*

For Southampton.—Mrs. Hunter, and 2 children; a gentleman; Rev. Mr. and Mrs. Mills and family; Mr. R. Bellchamber; Mr. George Tillott; Mr. A. Menist; Mr. Edward McCarthy; Mr. and Mrs. A. Guest and two infants; Mr. Thomas Jones; Mr. H. B. Elliott; Mr. C. F. Elliott; Miss L. Calcroft; and Mr. G. W. Warter.

For Malta.—Mr. John Lockett; Mr. W. Nimmo.

For Brindisi.—Dr. T. G. Hewlett; and R. W. Buller.

For Suez.—Mr. Abdool Kader and Mr. G. Minetty.

Per Str. *Teviot, December 22nd:*

For Liverpool.—Col. Tripe and Mr. Thompson.

DOMESTIC OCCURRENCE.

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DEATH.

LAFOND—At Bombay, on the 18th instant, George John Lafond, late Deputy Commissioner of Police, Madras, aged 57 years.

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